

SRI RAMA GITA



Verse 1

श्रीमहादेव उवाच
ततो जगन्मङ्गलमङ्गलात्मना
विधाय रामायणकीर्तिमुत्तमाम्
चचार पूर्वाचरितं रघूत्तमो
राजर्षिवर्यैरभिसेवितं यथा ॥ १ ॥

*śrī mahādeva uvāca
tato jaganmaṅgalamaṅgalātmanā
vidhāya rāmāyaṇakīrtimuttamām
cacāra pūrvācaritam raghūttamo
rājarṣivaryairabhisevitam yathā*

Thereafter, the great hero of the Ramayana, the best among the Raghus – the glory of the universe, ever blessing the world of creatures – organized his life into a program of intense tapas, as lived earlier by the royal saints in his own dynasty. [Verse 1]

Verse 2

सौमित्रिणा पृष्ट उदारबुद्धिना
रामः कथाः प्राह पुरातनीः शुभाः ।
राज्ञः प्रमत्तस्य नृगस्य शापतो
द्विजस्य तिर्यक्त्वमथाह राघवः ॥ २ ॥

*saumitriṇa prṣṭa udārabuddhinā
rāmaḥ kathāḥ prāha purātaniḥ śubhāḥ
rājñāḥ pramattasya nṛgasya śāpato
dvijasya tiryaktvamathāha rāghavaḥ*

At the request of the large-hearted Lakshmana, son of Sumitra, Rama told him many gracious and ancient stories, such as the story of the inadvertant King Nrga, who, when cursed by a brahmin, became a chameleon. [Verse 2]

Verse 3

कदाचिदेकान्त उपस्थितं प्रभुं
रामं रमालालितपादपंकजम् ।
सौमित्रिरासादितशुद्धभावनः
प्रणम्य भक्त्या विनयान्वितोऽब्रवीत् ॥ ३ ॥

*kadācidekānta upasthitam prabhum
rāmaṁ ramālālitapādapaṅkajam
saumitrirāsāditaśuddhabhśvanah
praṇamya bhaktyā vinayanvito'bravit*

Upon seeing Lord Ramacandra, (who is non other than Lord Visnu), whose feet are ever-adored and served by, Laksmi, sitting all alone, Laksmi, the son of Sumitra, whose heart was extremely purified (through selfless service), after prostrating to the Lord in deep devotion, humbly asked. [Verse 3]

Verse 4

त्वं शुद्धबोधोऽसि हि सर्वदेहिना-
मात्मास्यधीशोऽसि निराकृतिः स्वयम्
प्रतीयसे ज्ञानदुशां महामते
पादाब्जभृङ्गाहितसंगसंगिनाम् ॥ ४ ॥

*tvam śuddhabodho'si hi sarvadehinā –
mātmāsyadhiśo'si nirākṛtiḥ svayam
pratiyase jñānadṛśāṁ mahāmate
pādābjbhṛṅgāhitasangaṅginām*

O wise one! You are, indeed, pure Knowledge, the Self of all beings, the Lord of all, but in Yourself You are formless. You are seen by those men who are endowed with the eye of wisdom and are attached to the company of Your devotees who court Your lotus feet, like the bees. [Verse 4]

Verse 5

अहं प्रपन्नोऽस्मि पदाम्बुजं प्रभो
भवापवर्गं तव योगिभावितम् ।
यथाञ्जसाज्ञानमपारवारिधिं
सुखं तरिष्यामि तथानुशाधि माम् ॥ ५ ॥

*aham prapanno'smi padāmbujam prabho
bhavāpavargam tava yogibhāvitam
yathāñjasājñānamapāravāridhim
sukham tariśyāmi tathānuśādhi mām*

O Lord! I am surrendering at Your lotus feet, upon which yogis contemplate and which can liberate one from the bondage of time. Please teach me the quickest means by which I can cross the shoreless ocean of ignorance, comfortably. [Verse 5]

Verse 6

श्रुत्वाथ सौमित्रिवचोऽखिलं तदा
प्राह प्रपन्नार्तिहरः प्रसन्नधीः ।
विज्ञानमज्ञानतमःप्रशान्तये
श्रुतिप्रपन्नं क्षितिपालभूषणः ॥ ६ ॥

*śrutvātha saumitrivaco'khilam tadā
prāha prapannartiharaḥ prasannadhīḥ
vijñānamajñānatamahpraśāntaye
śrutiprapannaṁ kṣitipālabhūṣaṇaḥ*

Then, having heard all that Laksmana had said, Sri Rama – the serene jewel of royal kings, who destroys all sorrows of those who surrender to him – gave out to Laksmana, who was eager to listen, the Knowledge, for dispelling the darkness of ignorance. [Verse 6]

Verse 7

आदौ स्ववर्णाश्रमवर्णिताः क्रियाः
कृत्वा समासादितशुद्धमानसः ।
समाप्य तत्पूर्वमुपात्तसाधनः
समाश्रयेत्सद्गुरुमात्मलब्धये ॥ ७ ॥

*ādau svavarṇāśramavarṇitāḥ kriyāḥ
kṛtvā samāsāditaśuddhamānasah
samāpya tatpūrvamupāttasāadhanah
samāśrayetsadgurumātmalabdhaye*

Sri Ramacandra said : First of all, after we have performed all the obligatory duties required of us due to our position in society (varna) and status in life (asrama), and thereby have gained a purified mind, we should give up all these earlier karmas, and thus endowed with the necessary qualifications, we must surrender totally to the teacher in order to attain the Self.
[Verse 7]

Verse 8

क्रिया शरीरोद्भवहेतुरादृता
प्रियाप्रियौ तौ भवतः सुराणि ।
धर्मेतरौ तत्र पुनः शरीरकं
पुनः क्रिया चक्रवदीर्यते भवः ॥ ८ ॥

*kriyā śarīrodbhavaheturādṛtā
priyāpriyau tau bhavataḥ surāṇiḥ
dharmetarau tatra punaḥ śarīrakam
punaḥ kriyā cakravadyate bhavaḥ*

Action is considered to be the cause for the manifested body. He who is extremely attached to the body performs both desirable and undesirable actions, which create dharma and adharma (that produce joy and sorrow), giving rise to another body by which more actions are performed. Thus, like a wheel, nonstop runs the procession of births and deaths – Samsara. [Verse 8]

Verse 9

अज्ञानमेवास्य हि मूलकारणं
तद्ज्ञानमेवात्र विधौ विधीयते ।
विद्यैव तन्नाशविधौ पटीयसी
न कर्म तज्जं सविरोधमीरितम् ॥ ९ ॥

*ajñānamevāśya hi mūlakāraṇam
tadhānamevātra vidhau vidhiyate
vidyaiva tannāśavidhau paṭīyasī
na karma tajjam savirodhamīritam*

The root cause for this samsara is ignorance; naturally, its destruction here is the sole remedy prescribed by scriptural injunction or teaching. Knowledge alone is efficient in destroying that ignorance, never karma (work); for work is said to be the product of ignorance and hence not opposed to it. [Verse 9]

Verse 10

नाज्ञानहानिर्न च रागसंक्षयो
भवेत्ततः कर्म सदोषमुद्भवेत् ।
ततः पुनः संसृतिरप्यवारिता
तस्माद्बुधो ज्ञानविचारवान्भवेत् ॥ १० ॥

*nājñānahānirna ca rāgasan̄kṣayo
bhavettataḥ karma sadoṣamudhabet
tataḥ punaḥ saṁsṛtirapyavāritā
tasmādbudho jñānavicāravānbhabet*

Work cannot end ignorance nor reduce one's attachment to the fruits of action; on the other hand, from such Karmas new, evil (binding) Karmas arise, because of which samsara also becomes unavoidable. Therefore, a wise seeker should inquire into and contemplate upon the nature of Knowledge – Reality. [Verse 10]

Verse 11

ननु क्रिया वेदमुखेन चोदिता
तथैव विद्या पुरुषार्थसाधनम् ।
कर्तव्यता प्राणभृतः प्रचोदिता
विद्यासहायत्वमुपैति सा पुनः ॥ ११ ॥

*nanu kriyā vedamukhena coditā
tathaiva vidyā puruṣārthasāadhanam
kartavyatā prāṇabhṛtaḥ pracoditā
vidyāsahāyatvamupaiti sā punaḥ*

Just as the Vedas declare that knowledge is the means for attaining the ultimate goal, with the same emphasis the Vedas also prescribe karmas. Moreover, the Karmas prescribed are compulsory for a living being. Therefore, these Karmas can be complementary to the path of knowledge. [Verse 11]

Verse 12

कर्माकृतौ दोषमपि श्रुतिर्जगौ
तस्मात्सदा कार्यमिदं मुमुक्षुणा ।
ननु स्वतन्त्रा ध्रुवकार्यकारिणी
विद्या न किञ्चिन्मनसाप्यपेक्षते ॥ १२ ॥

*karmākṛtau doṣamapi śrutirjagau
tasmātsadā kāryamidam mumukṣuṇā
nanu svatantrā dhruvakāryakāriṇī
vidyā na kiñcinmanasāpyapekṣate*

The scriptures have even cautioned that by not doing karma one will incur sin; therefore, the seeker of liberation should always perform his prescribed Karma. In case you insist that the path of knowledge is independent and quiet efficient in achieving the goal by itself and needs no karma – not even in a dream – then.. [the argument continues in the next verse]. [Verse 12]

Verse 13

न सत्यकार्योऽपि हि यद्वदध्वरः
प्रकाङ्क्षतेऽन्यानपि कारकादिकान्
तथैव विद्या विधितः प्रकाशितै-
र्विशिष्यते कर्मभिरेव मुक्तये ॥ १३ ॥

*na satyakāryo'pi hi yadvadadhvaraḥ
prakāṅkṣate'nyānapi kārakādikān
tathaiva vidyā vidhitaḥ prakāśitair –
viśisyate karmabhireva muktaye*

It is not so. Just as the Vedic rituals, though meritorious in their results, depend upon many accessories such as the doer, and so on, so too the path of knowledge becomes capable of giving liberation only with the help of those karmas that are revealed by the Vedic statements. [Verse 13]

Verse 14

केचिद्वदन्तीति वितर्कवादिन-
स्तदप्यसदृष्टविरोधकारणात् ।
देहाभिमानादभिवर्धते क्रिया
विद्या गताहङ्कृतितः प्रसिद्ध्यति ॥ १४ ॥

*kecidvadanīti vitarkavādina –
stadapyasaddrṣṭavirodhakāraṇāt
dehābhimānādabhivardhate kriyā
vidyā gatāhaṅkṛtitaḥ prasidhyati*

So argue some men of erroneous logic; but that, indeed, is false because of the obvious contradiction. Action is performed (increases) due to identification with the body, whereas Knowledge is realized at the elimination of the ego, that is, of body identification. [Verse 14]

Verse 15

विशुद्धविज्ञानविरोचनाञ्चिता
विद्यात्मवृत्तिश्चरमेति भण्यते ।
उदेति कर्माखिलकारकादिभि-
र्निहन्ति विद्याखिलकारकादिकम् ॥ १५ ॥

*viśuddhavijñānavirocanāñcitā
vidyātmavṛttiścarameti bhaṇyate
udeti karmākhilakārakādibhir –
nihanti vidyākhilakārakādikam*

The exclusive thought of the Self, arrived at through contemplation with a purified heart, is called knowledge (vidya). Karma rises from its various (five) causes, while vidya demolishes all these instruments of karma. [Verse 15]

Verse 16

तस्मात्त्यजेत्कार्यमशेषतः सुधी-
विद्याविरोधान्न समुच्चयो भवेत् ।
आत्मानुसन्धानपरायणः सदा
निवृत्तसर्वेन्द्रियवृत्तिगोचरः ॥ १६ ॥

*tasmat̐tyajetkāryamaśeṣataḥ sudhīr –
vidyāvirodhānna samuccayo bhavet
ātmānusandhānaparāyaṇaḥ sadā
nivṛttasarvendriyavṛttigocharaḥ*

Therefore, let the pure-hearted learn to drop all activities; as activities are contrary to knowledge, their combination with knowledge is not possible. Quieting all activities of the senses and mind perceptions, one should always be engaged in contemplation upon the Self. [Verse 16]

Verse 17

यावच्छरीरादिषु माययात्मधी-
स्तावद्विधेयो विधिवादकर्मणाम् ।
नेतीति वाक्यैरखिलं निषिध्य त-
ज्ज्ञात्वा परात्मानमथ त्यजेत्क्रियाः ॥ १७ ॥

*yāvaccharīradiṣu māyayātmadhī –
stāvadvidheyo vidhivādakarmaṇām
netīti vākyairakhilam niṣidhya ta –
jñātvā parātmānamatha tyajetkriyāḥ*

As long as one identifies with one's body as a result of the play of Maya, so long one must perform the sacred works prescribed by the Vedas. Thereafter, with the help of the sruti declarations of negation – “not this, not this” – one must learn to rise above one's body identity and realize the Self – and then give up all work. [Verse 17]

Verse 18

यदा परात्मात्मविभेदभेदकं
विज्ञानमात्मन्यवभाति भास्वरम् ।
तदैव माया प्रविलीयतेऽञ्जसा
सकारका कारणमात्मसंसृतेः ॥ १८ ॥

*yadā parātmātmavibhedabhedakam
vijñānamātmanyavabhāti bhāsvaram
tadaiva māyā pravilīyate'ñjasā
sakārakā karaṇamātmāsamsṛteḥ*

When the shining, direct knowledge of the Self – the destroyer of the difference between Paramatma and Jiva – arises in the heart of an individual, then alone Maya, the cause for the jiva's samsara, disappears instantaneously, along with its effects, all misapprehensions. [Verse 18]

Verse 19

श्रुतिप्रमाणाभिविनाशिता च सा
कथं भविष्यत्यपि कार्यकारिणी ।
विज्ञानमात्रादमलाद्वितीयत-
स्तस्मादविद्या न पुनर्भविष्यति ॥ १९ ॥

*śrutipramāṇābhivināśitā ca sā
katham bhaviṣyatyapi kāryakāriṇī
vijñānamātrādamalādvitīyata –
stasmādaavidyā na punarbhaviṣyati*

Once Maya, (ignorance) is totally destroyed by the process expounded in the sruti (the valid means of knowledge), how can she (Maya) even be capable of creating various delusory effects? Since the Self is absolute Knowledge, pure and nondual (and is realized by the wise one) avidya will therefore not rise again. [Verse 19]

Verse 20

यदि स्म नष्टा न पुनः प्रसूयते
कर्ताहमस्येति मतिः कथं भवेत् ।
तस्मात्स्वतन्त्रा न किमप्यपेक्षते
विद्या विमोक्षाय विभाति केवला ॥ २० ॥

*yadi sma naṣṭā na punaḥ prasūyate
kartāhamasyeti matiḥ katham bhavet
tasmatsvatantrā na kimapyapekṣate
vidyā vimokṣāya vibhāti kevalā*

If maya, once destroyed, cannot ever rise again, how can the idea “I am the doer of this Karma” ever rise for the realized person? Therefore, knowledge is independent and does not need anything else. By itself, it is capable of giving liberation. [Verse 20]

Verse 21

सा तैत्तिरीयश्रुतिराह सादरं
न्यासं प्रशस्ताखिलकर्मणां स्फुटम् ।
एतावदित्याह च वाजिनां श्रुति-
ज्ञानं विमोक्षाय न कर्म साधनम् ॥ २१ ॥

*sā taittirīya śrutirāha sādaram
nyāsam praśastākhilkarmanām sphuṭam
etāvadityaha ca vājinām śrutir –
jñānam vimokṣāya na karma sādhanam*

The famous Taittiriya sruti declares clearly and emphatically that all sastra-prescribed karmas are to be given up entirely. The Vajasaneya scripture (the Brhadaranyaka Upanishad) also declares, by statements such as “This alone is immortality,” that the means to total liberation is knowledge (jnana) and not work (karma). [Verse 21]

Verse 22

विद्यासमत्वेन तु दर्शितस्त्वया
ऋतुर्न दृष्टान्त उदाहृतः समः ।
फलैः पृथक्त्वादबहुकारकैः ऋतुः
संसाध्यते ज्ञानमतो विपर्ययम् ॥ २२ ॥

*vidyāsamatven tu darśitstvayā
kraturna dṛṣṭanta udahṛtaḥ samah
phalaiḥ prthaktvādbahukārakaiḥ kratuḥ
saṁsādhyaṭe jñānamato viparyayam*

The example you had given to prove the similarity between karma (Yajna, and so on) and Jnana (Knowledge) is not proper, because each produces different results. Also, Karma (Yajna) can be performed with the help of many accessories, whereas knowledge is opposite of this. [Verse 22]

Verse 23

सप्रत्यवायो ह्यहमित्यनात्मधी-
रज्ञप्रसिद्धा न तु तत्त्वदर्शिनः ।
तस्माद् बुधैस्त्याज्यमविक्रियात्मभि-
र्विधानतः कर्म विधिप्रकाशितम् ॥ २३ ॥

*sapratyavayo hyahamityanātmadhī –
rajñāprasiddhā na tu tattvadarśinaḥ
tasmād budhaistyājyamavikriyātmabhir –
vidhānataḥ karma vidhiprakāśitam*

“If I don’t perform Karma, I will incur sin.” This erroneous notion about oneself is true only in the case of ignorant ones and not for a seer of Truth. Therefore, wise men who have realized their nature to be the actionless, changeless Self should renounce all karmas prescribed by the Vedas. [Verse 23]

Verse 24

श्रद्धान्वितस्तत्त्वमसीति वाक्यतो
गुरोः प्रसादादपि शुद्धमानसः ।
विज्ञाय चैकात्म्यमथात्मजीवयोः
सुखी भवेन्मेरुरिवाप्रकम्पनः ॥ २४ ॥

śraḍdhānvitastattvamasīti vākyaṭo
guroḥ prasādādapi śuddhamānasah
vijñāya caikātmyamathātmajīvayoh
sukhī bhavenmerurivāprakampanah

A man of pure mind, endowed with faith, through contemplation of the great statement “That thou art,” with the grace of the teacher comes to realize the perfect identity between the Paramatman and Jiva, and then gains supreme happiness and becomes like the Meru Mountain, unperturbed under all circumstances. [Verse 24]

Verse 25

आदौ पदार्थावगतिर्हि कारणं
वाक्यार्थविज्ञानविधौ विधानतः ।
तत्त्वम्पदार्थौ परमात्मजीवका-
वसीति चैकात्म्यमथानयोर्भवेत् ॥ २५ ॥

adau padārthāvagatirhi kāraṇam
vākyaṛthavijñānavidhau vidhānataḥ
tattvampadārthau paramātmajīvkā –
vasīti caikātmyamathānayorbhavet

It is well known that according to the rules for understanding the true meaning of a given sentence, understanding the meaning of individual words is the initial means. (In the sentence “That thou art,” the words “That” and “thou” indicate the Paramatman and Jivatman, respectively, and the word “art” indicates the total identity between the two.) [Verse 25]

Verse 26

प्रत्यक्परोक्षादि विरोधमात्मनो-
विहाय सङ्गृह्य तयोश्चिदात्मताम् ।
संशोदितां लक्षणया च लक्षितां
ज्ञात्वा स्वमात्मानमथाद्वयो भवेत् ॥ २६ ॥

*pratyakparokṣādi virodhamātmānor –
vihāya saṅgrhya tayościdātmatām
saṁśodhitāṁ lakṣaṇayā ca lakṣitāṁ
jñātvā svamātmānamathādvayo bhavet*

Rejecting the difference of nearness and remoteness, and so on, between Jivatman and Paramatman, one should know one's own nature as that of pure Consciousness, arrived at through inquiry and implied by the method of implication. Thereafter, realizing one's own true Self as Brahman, one should merge to become one with it. [Verse 26]

Verse 27

एकात्मकत्वाज्जहती न सम्भवे-
तथाजहल्लक्षणता विरोधतः ।
सोऽयम्पदार्थाविव भागलक्षणा
युज्येत तत्त्वम्पदयोरदोषतः ॥ २७ ॥

*ekātmakatvājjahatī na sambhave –
tathājahallakṣaṇatā virodhataḥ
so'yampadārthāviva bhāgalakṣaṇā
yujiyeta tattvampadayoradoṣataḥ*

Since the suggestive meaning of the terms tat and tvam indicates their total identity, the Jahati method cannot be employed. Neither can we use the ajahati method, because in the direct meaning there is total distinction between the two. Here the method of bhaga-tyaga is to be applied without fear or any misapprehension, as in the case of the sentence, “He is this man.” [Verse 27]

Verse 28

रसादिपञ्चीकृतभूतसम्भवं
भोगालयं दुःखसुखादिकर्मणाम् ।
शरीरमाद्यन्तवदादिकर्मजं
मायामयं स्थूलमुपाधिमात्मनः ॥ २८ ॥

*rasādipañcīkṛtabhūtasambhavam
bhogālayam duḥkhasukhādikarmaṇām
śarīramādyantavadādikarmajam
māyāmayam sthūlamupadhimātmanah*

Made up of the five gross elements, for example, the earth, a hut of all experiences, fashioned by one's own past actions, having a beginning and an end, a product of Maya – is the gross body, This is considered to be the gross equipment of the Self. [Verse 28]

Verse 29

सूक्ष्मं मनोबुद्धिदशेन्द्रियैर्युतं
प्राणैरपञ्चीकृतभूतसम्भवम् ।
भोक्तुः सुखादेरनुसाधनं भवे-
च्छरीरमन्यद्विदुरात्मनो बुधाः ॥ २९ ॥

*sūkṣmam manobuddhidaśendriyairyutam
prāṇairapañcīkṛtabhūtasambhavam
bhoktuḥ sukhāderanusādhanam bhava –
ccharīramanyadvidurātmano budhāḥ*

Consisting of the mind, the intellect, the ten organs (of perception and action), and the five pranas, and structured from the five subtle elements, this serves as the instrument for the jiva to gather its experiences of joy and sorrow – this equipment of the Self is declared by the wise as the subtle body. [Verse 29]

Verse 30

अनाद्यनिर्वाच्यमपीह कारणं
मायाप्रधानं तु परं शरीरकम् ।
उपाधिभेदात्तु यतः पृथक् स्थितं
स्वात्मानमात्मन्यवधारयेत्क्रमात् ॥ ३० ॥

*anādyanirvācyampīha kāraṇam
māyāpradhānain tu param śarīrakam
upādhibhedāttu yataḥ prthak sthitain
svātmānamātmanyavadhārayetkramāt*

The timeless and indescribable Maya-product body constitutes the third equipment of the Self, which is declared by the rishis as the causal body. Since the Self is separate from these different equipments, let the seeker learn to recognize his true Self in the heart (negating the equipments) in stages. [Verse 30]

Verse 31

कोशेष्वयं तेषु तु तत्तदाकृति-
र्विभाति सङ्गात्स्फटिकोपलो यथा ।
असंगरूपोऽयमजो यतोऽद्वयो
विज्ञायतेऽस्मिन्परितो विचारिते ॥ ३१ ॥

*kośeṣvayam teṣu tu tattadākṛtir —
vibhāti saṅgātsphaṭikopalo yathā
asaṅgarūpo 'yamajo yato 'dvayo
vijñāyate 'sminparito vicārite*

Just as by the contact of a red flower, a crystal glass looks apparently red, so too, this Self, unattached and unborn, when in contact with the five kosas (sheaths), appears to be of their characteristic individual nature. But when one discriminates intelligently and thoroughly, then one realizes that the Self is unborn and not attached to anything, since it is nondual. [Verse 31]

Verse 32

बुद्धेस्त्रिधा वृत्तिरपीह दृश्यते
 स्वप्नादिभेदेन गुणत्रयात्मनः ।
 अन्योन्यतोऽस्मिन्व्यभिचारतो मृषा
 नित्ये परे ब्रह्मणि केवले शिवे ॥ ३२ ॥

*buddhestridhā vṛttirapīha dṛśyate
 svapnādibhedena guṇatrayātmanah
 anyonyato 'sminvyabhicārato mṛṣā
 nitye pare brahmaṇi kevale śive*

The intellect comes under the sway of the three gunas; therefore, it has three states of consciousness, such as the dream state. Since the experiences in the three states contradict each other, they are by themselves illusions, and they do not exist in this eternal, supreme, non-dual, ever-auspicious Brahman. [Verse 32]

Verse 33

देहेन्द्रियप्राणमनश्चिदात्मनां
 सङ्घादजस्रं परिवर्तते धियः ।
 वृत्तिस्तमोमूलतयाज्ञलक्षणा
 यावद्भवत्तावदसौ भवोद्भवः ॥ ३३ ॥

*dehendriyaprāṇamanaścidātmanām
 saṅghādajasraṁ parivartate dhiyaḥ
 vṛttiistamomūlatayājñālakṣaṇā
 yāvadbhavettāvadasau bhavodbhavaḥ*

The inner equipments, presided over by the Self, come to identify with the body, the sense organs, prana, the mind, and so on. This complex makes the intellect dance in endless thoughts. Because thoughts stem forth from tamas, they are of the nature of ignorance. As long as the intellect remains, so long remains this birth in samsara. [Verse 33]

Verse 34

नेतिप्रमाणेन निराकृताखिलो
हृदा समास्वादितचिद्धनामृतः ।
त्यजेदशेषं जगदात्तसद्रसं
पीत्वा यथाम्भः प्रजहति तत्फलम् ॥ ३४ ॥

*netipramāṇena nirākṛtākhilo
hṛdā samāsvāditacidghanāmṛtaḥ
tyajedaśeṣaṁ jagadāttasadrasaṁ
pītvā yathāmbhaḥ prajahāti tatphalam*

After rejecting all the equipments with the help of the famous scriptural statement “Not this, not this” and experiencing the immortal, changeless mass of pure Consciousness in his heart, the wise man, having enjoyed the existent, blissful Self, should discard the entire world, just as one throws away the empty shell of a tender coconut after having enjoyed the sweet water of the fruit. [Verse 34]

Verse 35

कदाचिदात्मा न मृतो न जायते
न क्षीयते नापि विवर्धतेऽनवः ।
निरस्तसर्वातिशयः सुखात्मकः
स्वयम्प्रभः सर्वगतोऽयमद्वयः ॥ ३५ ॥

*kadācidātmā na mṛto na jāyate
na kṣīyate nāpi vivardhate'navah
nirastasarvātiśayaḥ sukhātmakaḥ
svayamprabhaḥ sarvagato'yamadvayaḥ*

This Self is never born, never grows up, never decays, and never dies. It is not new; that is, it is most ancient, devoid of all attributes of the equipments. It is blissful, self-effulgent, all-pervading and one without a second. [Verse 35]

Verse 36

एवंविधे ज्ञानमये सुखात्मके
कथं भवो दुःखमयः प्रतीयते ।
अज्ञानतोऽध्यासवशात्प्रकाशते
ज्ञाने विलीयेत विरोधतः क्षणात् ॥ ३६ ॥

*evamvidhe jñānamaye sukhātmake
katham bhavo duḥkhamayaḥ pratiyate
ajñānato'dhyāsaśātprakāśate
jñāne vilīyeta virodhataḥ kṣaṇāt*

In this pure Self, which is of the nature of pure Consciousness and infinite Bliss, how can one perceive a pain-ridden world of names and forms? It appears only because of the nonapprehension (of the Self) and consequent misapprehensions (of the body-mind-intellect equipments). When Knowledge (realization) takes place, ignorance disappears instantaneously, it being contrary to Knowledge. [Verse 36]

Verse 37

यदन्यदन्यत्र विभाव्यते भ्रमा-
दध्यासमित्याहुरमुं विपश्चितः ।
असर्पभूतेऽहिविभावनं यथा
रज्ज्वादिके तद्वदपीश्वरे जगत् ॥ ३७ ॥

*yadanyadanyatra vibhāvyate bhramā –
dadhyāsamityāhuraṃ viśācitāḥ
asarpabhūte'hivibhāvanam yathā
rajjvādi ke tadvadapīśvare jagat*

To perceive a thing to be something other than itself and to recognize the thing to be only what you perceive it to be is called by the wise the phenomenon of superimposition. Just as in the rope, which has no serpent, we see the serpent only, so to we see the world of plurality (superimposed) upon the Lord. [Verse 37]

Verse 38

विकल्पमायारहिते चिदात्मके-

ऽहङ्कार एष प्रथमः प्रकल्पितः ।

अध्यास एवात्मनि सर्वकारणे

निरामये ब्रह्मणि केवले परे ॥ ३८ ॥

*vīkalpamāyārahite cidātmake –
'haṅkāra eṣa prathamah prakalpitaḥ
adhyāsa evātmani sarvakāraṇe
nirāmaye brahmaṇi kevale pare*

In Brahman, which is untouched by the projections of Maya – in that pure Consciousness, ever pure, first arises an egocentric self-consciousness. This is a mere superimposition upon the Self. [Verse 38]

Verse 39

इच्छादिरागादि सुखादिधर्मिकाः

सदा धियः संसृतिहेतवः परे ।

यस्मात्प्रसुप्तौ तदभावतः परः

सुखस्वरूपेण विभाव्यते हि नः ॥ ३९ ॥

*icchādirāgādi sukhādidharmikāḥ
sadā dhiyaḥ saṁsṛtihetavaḥ pare
yasmātprasuptau tadabhāvataḥ paraḥ
sukhasvarūpeṇa vibhāvyaṭe hi naḥ*

The endless desires, the innumerable attachments, the varieties of pleasure are all the various conditions of the intellect and are the causes of samsara that always appear in the supreme Self. They belong to the intellect only, since they are absent in the state of deep sleep when the intellect is absent; at that time we experience the Self, which is of blissful nature. [Verse 39]

Verse 40

अनाद्यविद्योद्भवबुद्धिबिम्बितो
जीवः प्रकाशोऽयमितीर्यते चितः
आत्माधियः साक्षितया पृथक् स्थितो
बुद्ध्यापरिच्छिन्नपरः स एव हि ॥ ४० ॥

*anādyavidyodbhavabuddhibimbīto
jīvaḥ prakāśo'yamitīryate citāḥ
ātmā dhiyaḥ sakṣitayā prthak sthito
buddhyāparicchinna paraḥ sa eva hi*

The light of pure Consciousness reflected in the intellect, which is born out of beginningless ignorance, is called Jiva, the individualized ego. The Self as a mere witness ever revels as separate from the intellect. That which is thus not conditioned by thoughts is, indeed, the Paramatman, the supreme Self. [Verse 40]

Verse 41

चिद्बिम्बसाक्ष्यात्मधियां प्रसङ्गत-
स्त्वेकत्र वासादनलाक्तलोहवत् ।
अन्योन्यमध्यासवशात्प्रतीयते
जडाजडत्वं च चिदात्मचेतसोः ॥ ४१ ॥

*cidbimbasākṣyātmadhiyām prasaṅgata –
stvekatra vāsādanalāktalohavat
anyonyamadhyasavāśātprutiīyate
jaḍājaḍatvam ca cidātmacetasoḥ*

Consciousness of the Self and the inertness of the intellect, due to their mutual proximity, get mutually superimposed, just as iron pieces glow in the fire. The product is the intelligent ego, a product of illusion. [Verse 41]

Verse 42

गुरोः सकाशादपि वेदवाक्यतः
 सञ्जातविद्यानुभवो निरीक्ष्य तम् ।
 स्वात्मानमात्मस्थमुपाधिवर्जितं
 त्यजेदशेषं जडमात्मगोचरम् ॥ ४२ ॥

*guroḥ sakāśādapi vedavākyataḥ
 sanjātavidyānubhavo nirikṣya tam
 svātmānamātmasthamupādhivarjitam
 tyajedaśeṣam jadamātmagocaram*

When, through the grace of the guru, and also by deep contemplation upon the suggested implications of the great Vedic statements, the direct experience of Brahman is gained, the individual comes to “see,” in his own heart, the pure Self, which is devoid of all conditionings. Therefore, let him give up the entire inert world perceived through the sense organs. [Verse 42]

Verse 43

प्रकाशरूपोऽहमजोऽहमद्वयो-
 ऽसकृद्विभातोऽहमतीव निर्मलः ।
 विशुद्धविज्ञानघनो निरामयः
 सम्पूर्ण आनन्दमयोऽहमक्रियः ॥ ४३ ॥

*prakāśarupo’hamajo’hamadvayo –
 ’sakṛdvibhāto’hamatīva nirmalaḥ
 viśuddhavijñānaghano nirāmayah
 sampūrṇa ānandamayo’hamakriyah*

I am self-effulgent. I am unborn. I am the One without a second. I am the ever-resplendent light of Consciousness. I am extremely pure, the uncontaminated mass of pure Consciousness. I am holy, infinite, blissful, and actionless. [Verse 43]

Verse 44

सदैव मुक्तोऽहमचिन्त्यशक्तिमा-
नतीन्द्रियज्ञानमविक्रियात्मकः ।
अनन्तपारोऽहमहर्निशं बुधै-
र्विभावितोऽहं हृदि वेदवादिभिः ॥ ४४ ॥

*sadaiva mukto'hamacintyaśaktimā –
matīndriyajñānamavikriyātmakaḥ
anantapāro'hamaharniśam budhair –
vibhśvito'ham hṛdi vedavśdibhiḥ*

I am ever liberated. I am the power behind the universe which no intellect can comprehend. I am that pure Knowledge which is beyond all sense organs. I am immutable, endless, and shoreless. The erudite scholars of the scriptures meditate upon Me, day and night, in their hearts. [Verse 44]

Verse 45

एवं सदात्मानमखण्डितात्मना
विचारमाणस्य विशुद्धभावना ।
हन्यादविद्यामचिरेण कारकै
रसायनं यद्वदुपासितं रुजः ॥ ४५ ॥

*evam sadātmānamakhaṇḍitātmanā
vicāramāṇasya viśuddhabhāvanā
hanyāda vidyāmacireṇa kārakai
rasāyanam yadvadupāsitaṁ rujah*

If we continuously expose the mind to the thought “I am Brahman,” the special knowledge that arises removes, in a sudden flash, all spiritual ignorance and its consequences, that is, the perception of plurality – just as medicine taken regularly removes the disease and itself gets eliminated, all by itself. [Verse 45]

Verse 46

विविक्त आसीन उपारतेन्द्रियो
 विनिर्जितात्मा विमलान्तराशयः ।
 विभावयेदेकमनन्यसाधनो
 विज्ञानहक्केवल आत्मसंस्थितः ॥ ४६ ॥

*vivikta āsīna upāratendriyo
 vinirjitātmā vimalāntarāśayaḥ
 vibhāvayedekamananyasādhano
 vijñānadṛkkevala ātmasamsthitaḥ*

Settling oneself down in an undisturbed place, quieting the sense organs from all disturbances of sense objects, holding the body steady and unmoving, calming the mind from all its oscillations – established in the pursuit of steady meditation and withdrawn from all other yoga-means – one should steadily contemplate upon the one Self, the spring of life within. [Verse 46]

Verse 47

विश्वं यदेतत्परमात्मदर्शनं
 विलापयेदात्मनि सर्वकारणे ।
 पूर्णश्चिदानन्दमयोऽवतिष्ठते
 न वेद बाह्यं न च किञ्चिदान्तरम् ॥ ४७ ॥

*viśvaṁ yadetatparātmadarśanam
 vilāpayedātmani sarvakāraṇe
 pūrṇaścidānandamayo'vatiṣṭhate
 na veda bāhayaṁ na ca kiñcidāntaram*

This dynamic world of things and beings perceived by us is nothing but the supreme Self. One should merge it into that Self, the cause of all. He who accomplishes this in himself is merged into the limitless, blissful Self, and remains “knowing” nothing of his outer or inner worlds of plurality. [Verse 47]

Verse 48

पूर्वं समाधेरखिलं विचिन्तये-
दोङ्कारमात्रं सचराचरं जगत् ।
तदेव वाच्यं प्रणवो हि वाचको
विभाव्यतेऽज्ञानवशान्न बोधतः ॥ ४८ ॥

*pūrvam samādherakhilam vicintaye –
domkāramātram sacarācaram jagat
tadeva vācyam praṇavo hi vācako
vibhāvyate'jñānavasānna bodhataḥ*

Before reaching this state of total absorption (samadhi), contemplate upon the entire universe of names and forms, the moving and the unmoving, as nothing but Omkara. Om is a sound symbol representing the entire world. This (duality) appears due to ignorance and not after direct Knowledge. This practice is valid only before direct knowledge; never after-wards. [Verse 48]

Verse 49

अकारसंज्ञः पुरुषो हि विश्वको
ह्युकारकस्तैजस ईर्यते क्रमात् ।
प्राज्ञो मकारः परिपठ्यतेऽखिलैः
समाधिपूर्वं न तु तत्त्वतो भवेत् ॥ ४९ ॥

*akārasamjñāḥ puruṣo hi viśvako
hyukārakastaijasa īryate kramāt
prājño makāraḥ paripaṭhyate'khilaiḥ
samādhipūrvam na tu tattvato bhavet*

The rishis of the Vedic period declare that a-kara represents the waker, u-kara represents the dreamer, and ma-kara, the deep sleeper, and all their respective experiences. These distinctions are all valid only before samadhi, never in the absolute nature of reality. [Verse 49]

विश्वं त्वकारं पुरुषं विलापये-
 दुकारमध्ये बहुधा व्यवस्थितम् ।
 ततो मकारे प्रविलाप्य तैजसं
 द्वितीयवर्णं प्रणवस्य चान्तिमे ॥ ५० ॥

*viśvaṁ tvakāraṁ puruṣaṁ vilāpaye –
 dukāramadhye bahudhā vyavasthitam
 tato makāre pravilāpya taijasaṁ
 dvitīyavarṇaṁ praṇavasya cāntime*

The a-letter sound in Aum represents the visva-jiva that expresses in a thousand ways, along with its macrocosmic expression as Virat, and it may be merged into the u-letter sound, representing the taijasa-jiva, along with its macrocosmic expression as Hiranyagarbha. Now the u-letter sound, the second letter in Aum, may be merged into the m-letter sound, the last of the triple sounds that make up the Aum symbol. [Verse 50]

Verse 51

मकारमप्यात्मनि चिदघने परे
विलापयेत्प्राज्ञमपीह कारणम् ।
सोऽहं परं ब्रह्म सदा विमुक्तिम-
द्विज्ञानदृङ् मुक्त उपाधितोऽमलः ॥ ५१ ॥

*makāramapyātmani cidghane pare
vilāpayetprājñamapiha kāraṇam
so'haṁ param brahma sadā vimuktimā –
dvijñānadṛṅ mukta upādhito'malaḥ*

Let the m-letter sound in Aum, representing the prajna-jiva, which is the very cause for both visva-jiva and taijasa-jiva, be then merged in the supreme Self, the mass of Consciousness. Come to live this Knowledge : “I am the supreme Substratum for the universe, Brahman – ever free, untouched by the filth of Maya, unconditioned by the equipments. This very Eye of Wisdom am I.” [Verse 51]

एवं सदा जातपरात्मभावनः
 स्वानन्दतुष्टः परिविस्मृताखिलः ।
 आस्ते स नित्यात्मसुखप्रकाशकः
 साक्षाद्विमुक्तोऽचलवारिसिन्धुवत् ॥ ५२ ॥

*evam sadā jātaparātmabhāvanah
 svānandatuṣṭah parivismṛtākhilah
 āste sa nityātmasukhaprakāśakah
 sākṣādvimukto'calavārisindhuvat*

A seeker who, through the above process, realizes directly the pure nature of the Self becomes supremely contented in that blissful state of the Self. He totally forgets all the experiences of earlier jiva-hood and rises above them. He remains effulgent and lives in the unbroken bliss of the Self. Supremely free, he becomes like a stilled ocean. [Verse 52]

Verse 53

एवं सदाभ्यस्तसमाधियोगिनो
निवृत्तसर्वेन्द्रियगोचरस्य हि ।
विनिर्जिताशेषरिपोरहं सदा
दृश्यो भवेयं जितषड्गुणात्मनः ॥ ५३ ॥

*evam sadābhyastasamādhiyogino
nivr̥ttasarvendriyagocarasya hi
vinirjītāśeṣariporaham sadā
dṛśyo bhaveyam jitaṣaḍguṇātmanah*

He who thus sincerely and regularly practices this yoga of contemplation, he who has withdrawn himself from the entire world of perceived objects, he who has won a total victory over all the inner enemies, he who has lifted himself from the six main urges of the body – to him alone I, the Supreme, am directly available in an effortless act of perception. [Verse 53]

Verse 54

ध्यात्वैवमात्मानमहर्निशं मुनि-
स्तिष्ठेत्सदा मुक्तसमस्तबन्धनः ।
प्रारब्धमश्नन्नभिमानवर्जितो
मय्येव साक्षात्प्रविलीयते ततः ॥ ५४ ॥

*dhyātvaivamātmānamaharniśaṁ muni –
stiṣṭhetsyadā muktasamastabandhanaḥ
prārabdhamaśnannabhimānavarjito
mayyeva sākṣātpravilīyate tataḥ*

Through such steady and continuous contemplation, the spiritual seeker shall become ever liberated from all bondages. Thereafter, he lives his share of destiny without the sense of “I am the body,” and in the end he merges into Me, the pure Self. [Verse 54]

Verse 55

आदौ च मध्ये च तथैव चान्ततो
भवं विदित्वा भयशोककारणम् ।
हित्वा समस्तं विधिवादचोदितं
भजेत्स्वमात्मानमथाखिलात्मनाम् ॥ ५५ ॥

*ādaṁ ca madhye ca tathaiṁ cāntato
bhavaṁ viditvā bhayaśokakāraṇam
hitvā samastam vidhivādacoditam
bhajetsvamātmānamathākhilātmanām*

Understanding this samsara to be the cause of fear and grief in the beginning (childhood), in the middle (youth), and similarly also in the end (old age), the seeker should give up all identification with the equipments. Renouncing all other sadhanas prescribed in the Vedas, let him learn to contemplate steadily upon the Self in him as the one infinite Self everywhere. [Verse 55]

Verse 56

आत्मन्यभेदेन विभावयन्निदं
भवत्यभेदेन मयात्मना तदा ।
यथा जलं वारिनिधौ यथा पयः
क्षीरे वियद्व्योमन्यनिले यथानिलः ॥ ५६ ॥

*ātmanyabheden vibhāvayannidaṁ
bhavatyabheden mayātmanā tadā
yathā jalam vārinidhau yathā payaḥ
kṣīre viyadvyomnyanile yathānilaḥ*

Just as when water is poured into the ocean, as milk is poured into milk, as space is merged into space, as air is merged into air to mingle together and become one indistinguishable sameness, so, too, when the seeker contemplates upon this world of plurality as identical in essence with the Self, he comes to realize and live his total oneness with Me, the Self.
[Verse 56]

Verse 57

इत्थं यदीक्षेत हि लोकसंस्थितो
जगन्मृषैवेति विभावयन्मुनिः ।
निराकृतत्वाच्छ्रुतियुक्तिमानतो
यथेन्दुभेदो दिशि दिग्भ्रमादयः ॥ ५७ ॥

*ittham yadīkṣeta hi lokasamsthito
jaganmr̥ṣaiveti vibhāvayanmuniḥ
nirākṛtatvācchrutiyuktimānato
yathendubhedo diśi digbhramādayaḥ*

Even if a worldly minded person of reflection were to practice this abheda-bhav [experience of nondifference], he, too, shall experience Me, because the world of plurality is indeed a delusion, which is proved by the words of the Upanishads and by logical thinking. The world is a delusion just as the many moons seen, or as the confusion of direction we may experience in a new place. [Verse 57]

Verse 58

यावन्न पश्येदखिलं मदात्मकं
तावन्मदाराधनतत्परो भवेत् ।
श्रद्धालुरत्यूर्जितभक्तिलक्षणो
यस्तस्य दृश्योऽहमहर्निशं हृदि ॥ ५८ ॥

*yāvanna paśyedakhilam madātmakam
tāvanmadārādhanatatparo bhavet
śraddhāluratyurjītabhaktīlakṣaṇo
yastasya dṛśyo'hamaharniśam hr̥di*

As long as one is not able to “see” the entire world of plurality as My divine nature, so long one must worship My form with all devotion. In the pure heart of him who is endowed with deep faith and mighty devotion I become self-evident. [Verse 58]

Verse 59

रहस्यमेतच्छ्रुतिसारसङ्ग्रहं
मया विनिश्चित्य तवोदितं प्रिय ।
यस्त्वेतदालोचयतीह बुद्धिमान्
स मुच्यते पातकराशिभिः क्षणात् ॥ ५९ ॥

*rahasyametacchrutisārasaṅgraham
mayā viniścitya tavoditam priya
yastvetadālocayatiha buddhimān
sa mucyate pātakarāśibhiḥ kṣaṇāt*

This discourse that I have given you here, dear brother, is upon the great secret, the very essence of the Upanishads, which I have assimilated and ascertained in my life's personal experience. Any intelligent man who reflects upon these ideas shall, too, get liberated from all his host of sins. [Verse 59]

Verse 60

भ्रातर्यदीदं परिदृश्यते जग-
न्मायैव सर्वं परिहृत्य चेतसा ।
मद्भावनाभावितशुद्धमानसः
सुखी भवानन्दमयो निरामयः ॥ ६० ॥

*bhrātaryadīdam paridṛśyate jaga –
nmāyaiva sarvaṁ parihṛtya cetasā
madbhāvanābhāvita śuddhamānasaḥ
sukhī bhavānandamayo nirāmayah*

Brother! This perceived world of experiences is all but an idle projection of Maya (delusory, not real). Renouncing all identification with this, turn to Me alone with a purified heart. May you become thus ever blissful, with no restless sorrows, continuously happy. [Verse 60]

Verse 61

यः सेवते मामगुणं गुणात्परं
हृदा कदा वा यदि वा गुणात्मकम् ।
सोऽहं स्वपादाञ्चितरेणुभिः स्पृशन्
पुनाति लोकत्रितयं यथा रविः ॥ ६१ ॥

*yaḥ sevate māmaguṇaṁ guṇātparam
hṛdā kadā vā yadi vā guṇātmakam
so'haṁ svapādāñcitareṇubhiḥ sprśan
punāti lokatritayam yathā raviḥ*

Anyone who contemplates upon My pure, formless nature, or on Me with qualities and form, becomes of My nature, Brahman. Wherever such a fulfilled seeker goes, he makes the place holy with the mere touch of his sacred feet, just as the sun purifies the earth and its atmosphere. [Verse 61]

Verse 62

विज्ञानमेतदखिलं श्रुतिसारमेकं
वेदान्तवेद्यचरणेन मयैव गीतम् ।
यः श्रद्धया परिपठेद् गुरुभक्तियुक्तो
मद्रूपमेति यदि मद्रूपचनेषु भक्तिः ॥ ६२ ॥

*vijñānametadakhilam śrutisāramekaṁ
vedāntavedyacaraṇena mayaiva gītam
yaḥ śrāddhayā paripaṭhed gurubhaktiyukto
madrūpameti yadi madvacaneṣu bhaktiḥ*

This entire science of Reality, along with the techniques of realization (sadhanas), forming the essence of the Upanishads, is sung by Me – the “quarter” that is to be realized only through the Upanishadic declarations. He who with firm devotion to his teacher with ardent faith merely reads or hears this Rama Gita, he, too, can reach My form – if he has faith in My words. [Verse 62]